

THE  
PSYCHOLOGICAL REVIEW.

---

SEPTEMBER, 1881.

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NOTES AND COMMENTS.

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WHAT MR. SPURGEON SAYS OF SPIRITUALISM.

In the July number of the Baptist monthly, "The Sword and Trowel," Mr. C. H. Spurgeon notices Mr. Farmer's book, "A New Basis of Belief in Immortality." In the course of his review he says:—

"Those sceptics of the present day who find in *modern culture* a motive for repudiating *Christian faith* are often grievously afflicted with unrest. Their thoughts are like the troubled sea. Gladly would they get into some port where their heads would cease to swim. This is the disease for which this book prescribes a remedy,—a remedy as bad as the disease. With a delicate pathos, such as we meet with in advertisements that describe the symptoms of sufferers, and prescribe patent medicines warranted to effect an immediate cure, *Spiritualism* is propounded in this treatise as a sure relief and a safe remedy for the soul sickness that is prevalent among agnostics. Modern Spiritualism, we are told, was initiated by a little girl named Kate Fox in the year 1848, at Hydesville, New York. With the phenomena of automatic writing, clairvoyance, and trance-speaking, through the interposition of what they call *mediums*, we have become too well acquainted, through the impostures that have been recently practised on credulous victims. There would seem, however, to be educated people on the face of this queer world who not only themselves believe in these lying wonders, but think that the Scriptures give countenance to them. Was not young Samuel a *medium*? they will ask us. We shrink with horror from every species of sorcery. In the hands of some interpreters the Bible is made to teach anything they like to impute to it."

We do not think it worth while even to attempt to answer the allegation of sorcery here made against Spiritualism. We are tired

of so doing, and have long come to the conclusion that those who make this their peg of opposition, either know nothing of what they are talking about, or wilfully shut their eyes to the facts of the case. In either circumstance, argument would be lost upon them. As it is, Mr. Spurgeon's views of religion being notoriously tinged with Calvinism of the severest type, it was rather a matter for surprise that the review in question was characterised by such mildness of spirit, and for this we suppose we should be thankful. We have only transferred his words to these pages in order that, when the history of Spiritualism comes to be written, it will be seen that one of the most "popular" preachers of A.D. 1881, following the precedent of the popular exponents of religion nearly 2000 years ago, jeered at and condemned what he did not understand, classing as devilish that which came only to benefit mankind.

#### OUR CONTEMPORARIES ON "THE PSYCHOLOGICAL REVIEW."

*Light* says—"The second number of the *Psychological Review* maintains the high character of the first. We are extremely glad to find that Spiritualism again possesses a magazine such as was the old *Spiritual Magazine* in days which are already beginning to seem remote. It was not creditable to the movement that it did not support one magazine which could give space to the more elaborate and lengthy articles which our own columns, for instance, would be unable to accommodate. Now that that reproach is removed, we trust that Spiritualists will support the venture, and contribute to its pages the sort of matter which will make the *Review* of permanent historical value."

*Public Opinion* has the following very flattering "critique":—"The *Psychological Review* seems destined to play the part of instructing a generation of not too well-informed materialists on the modern aspects of the science of mind, and has already taken the role of the leading metaphysical magazine."

#### THE LEGAL DISABILITIES OF SPIRITUALISTS.

From the *St. Joseph Evening News* we learn that a will has been declared by a Connecticut court and jury to be null and void because the testator was a Spiritualist. The facts of the case are these—Calvin Hall had been for twenty-three years preceding his death a firm believer in Spiritualism. He had built two public halls for Spiritualists, and his conduct was largely controlled, as he acknowledged, by spirits, some of whom came to him visibly and audibly, whilst some communicated through the mediumship of others. In matters of everyday life he was admitted a sane and clear-headed man, who had made a fortune fairly and honestly, giving it away generously both before his departure and by will. He did not rely on all the advice which he received from spirits, for he believed

many of them were liars and fools. In spite of this the judge, in summing up, appears to have intimated that the testator being a Spiritualist was therefore altogether incapable of making a will, a suggestion which the jury were not slow to adopt. The *Religio-Philosophical Journal* comments upon the injustice of making a man's religious views a test of mental soundness, and considers that the decision was in defiance of the foundation principles of government, and is therefore null and void, legally as well as morally. Assuming the facts to be as stated, we quite agree with the *Religio-Philosophical Journal*, but at the same time we are not at all sanguine that the average British jury would serve out a different measure. The happy time has not yet arrived, thanks to the persistent misrepresentations of a portion of the press, when Spiritualists are regarded other than tricksters or demented dupes. At one time we thought differently, but the events of the past two or three years have taken away what comfort there was in that conceit.

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#### EARLY SPIRITUAL LITERATURE.

The editor of the *Psychological Review* requires for reference purposes the following—Complete files of the *Yorkshire Spiritual Telegraph*; *British Spiritual Telegraph*, 1857-59; *Spiritual Herald*, 1857; *Spiritual Times*, 1864-66; Vols. I. and II. of *Spiritual Magazine* and a complete file of the *Medium and Daybreak*. If any reader possesses them, and, being unwilling to sell them, would kindly lend them for a period, it would be taken as a great service. Communications to be addressed to Editor of *Psychological Review*, Epsom, Surrey.

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#### "PRESENT DAY PROBLEMS."

The above is the title of a new work from the pen of Mr. J. S. Farmer, already known to many of our readers as the author of "A New Basis of Belief in Immortality" (see last page of cover). Particulars of the publication of the new volume will be found in our advertisement pages.

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#### THE LINES ON WHICH SPIRITUALISM IS SPREADING.

Dr. Peebles, speaking on this subject, said—"Organic Spiritualism, in the sense of a united and concentrated movement, has failed to meet the ideal of many of the old pioneers who entered upon the work with the bias and inspiration of denominationalism hanging over them. For instance, I once felt that Spiritualism would spread as a special organised power all over the world, and that its adherents would become a united army of self-sacrificing workers for the education and redemption of humanity. Though this ideal, so beautiful to contemplate, has failed, yet in a higher sphere (and possibly in harmony with the originally conceived plan in the heavens) Spiritualism has done a better work, inasmuch as it has

infiltrated or leavened with the leaven of liberality the sectarian denominations; and, quickening the spiritual natures of their members, has induced them to seek anew for the foundations of their faith in immortality. The old sectarian church is dead; creeds are stumbling-blocks; sects are provincial and geographical; but Spiritualism, in contradistinction from Materialism, is universal in its aims and eternal in its destiny." We think Dr. Peebles is probably right in his views; at any rate he is well qualified to express an opinion as he has seen more of Spiritualism, as a whole, than almost any one living, having travelled in most countries where it has obtained a footing.

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#### DR. PEEBLES.

This veteran Spiritualist, who is well-known to many of our readers, was recently "interviewed" by a correspondent of the *Banner of Light*, and informed his interlocutor that he intended spending the summer at his home in Hammerton, N.J., reading and recruiting, which he needed as he had been lecturing incessantly—forty or fifty nights in succession. He had received a cable message from Australia requesting him to "Come immediately;" but he decided to defer his visit until the autumn, when, if he did not start for Australia, he would most likely go South into Florida and Louisiana. His last work on Immortality was selling remarkable well, his most sanguine expectations having been more than realised. The "Pilgrim" was always a busy man, but at the present time he seems busier than ever.

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#### SPIRITUALISM AT THE CHURCH CONGRESS AT NEWCASTLE IN OCTOBER NEXT.

It is rumoured that the subject of Spiritualism has been withdrawn from the programme of the Church Congress, and that Dr. R. Thornton's paper has been scratched, though whether this was the author's own action or that of the Committee, or whether it is true at all, we cannot say. If the topic has been shelved, it is a pity, as it would have ventilated Spiritualism; yet we cannot help feeling that the discussion would have been more to the advantage of the authorities of the Church Congress than to Spiritualists, as they might have got up an interesting subject that they much want.

With reference to this subject the *Daily News* recently said,—  
"The approaching Church Congress to be held this year at Newcastle-on-Tyne, and opened with an address from the President on Tuesday, the 4th of October next, will be remarkable for the number and importance of the topics which are to come under discussion. Among these there is a noticeable proportion of subjects which may, perhaps, be best described as lying upon the border-line between questions of a purely ecclesiastical kind, and those which appeal more directly to the sympathies of the outside world. We do not remember whether the doctrines of what the initiated call 'Spiritualism' have hitherto

engaged the attention of an assembly of Churchmen meeting to discuss ecclesiastical policy and the relations of the Church with the State and the laity; though the Spiritualists, it is true, number some adherents whose names are to be found in the Clergy List; and one very zealous apostle of this new faith, who takes his stand upon the old story of Lord Lyttelton and the apparition, and who, if memory serves us, has even exhibited a qualified sort of indulgence towards the Cock Lane Ghost, is at this time the incumbent of a populous London parochial district. The organisers of the Newcastle Congress, however, are clearly of opinion that the time has come when the Church must look these phenomena or delusions in the face, to the extent at least of considering how to deal with the believers, were it only by some of those 'short and easy methods' by which the last century divines were wont to treat heretical opponents; for we observe that on the first evening of the gathering, after 'Secularism' has been discussed by the Archbishop of York, the Reverend Harry Jones, and other speakers, Dr. R. Thornton will read a paper upon 'The Duty of the Church in Relation to the Prevalence of Spiritualism'; upon which subject, also, Canon B. Wilberforce has signified his intention of speaking."

The following paragraph has also been sent to us in connection with the above. Replying to a communication from the British National Association of Spiritualists, the secretary to the Congress writes—"Please make it known to all your members who may be interested in the discussion on Spiritualism, which is to take place at the Church Congress, that anyone, whatever his creed, can become a member of the Church Congress on payment of 6s. for a Congress ticket, the possession of which entitles anyone to attend all the meetings, and to send up his card to the chairman if he wish to address the meeting. When there is not time for all who wish to address the meeting to do so, the chairman calls on such of those who have sent up their cards as he sees fit."

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#### AN ILLUSTRATED MONTHLY FOR THE CHILDREN OF SPIRITUALISTS.

We have before us the draft of a circular announcing the forthcoming issue of an illustrated monthly magazine specially intended for the children of Spiritualists, provided a sufficient number of yearly subscribers are obtained to ensure the projectors a reasonable prospect of success for their little venture. It is only with feelings of pleasure and the heartiest of good wishes that we give publicity to the scheme. It is a good sign when the attention of any class or body of men is turned to the subject of the education of the little ones who will some day come out into the heat and burden of the battle of life, taking up the position which we older workers will some day or other vacate. To say that the early training of a man very materially influences the results of his life is only to utter a

truism, and unfortunately it has often been said that Spiritualists appear to be indifferent as to training up of their children in the principles they profess. And it must be admitted that so far but little effort has been made either through the press or platform to appeal to the minds of our little ones. "Feeling that a field of useful work" (we now quote from the circular before us) was to be found in this direction, and several friends of Spiritualism and liberal thought highly commending the idea that arose out of that feeling—viz., that an attempt ought to be made to occupy the vacant ground, it has been proposed to do so by establishing a monthly magazine for the children of Spiritualists.

"But in order to avoid the risk of failure, and to fully test the need of such a venture, it has been decided not to commence until a sufficient number of promises of support have been received to cover the expenses of production for one year. The price of the magazine will be 2d. per month or 2s. 6d. per annum, post free, and if 300 annual subscribers are obtained, the first number will appear on the 1st October next. It is proposed to call it 'LITTLE HEARTS AND LITTLE HANDS.' And its contents will include Poetry and Fiction of advanced principles suitable for children, Puzzles, Pictures, Prize Essays, Short Tales, Funny Scraps, and lots of little things that boys and girls are interested in. An important feature will be The Red Rose Roll, those entering their names pledging themselves always to treat animals with kindness."

We have quoted at length because we feel the matter is of great importance, and we trust our readers will do all in their power not only to support it themselves, but also to make it known amongst their friends. We are informed that Miss F. J. Theobald the authoress of "Bob and I," has promised to contribute a serial tale to its pages. In conclusion we can only repeat our desire to see the project a great success. The business manager of the magazine will be Mr. J. J. Morse, 53 Sigdon Road, Dalston, E., to whom communications should be addressed, or if any letters are sent to our care we will see that they are duly forwarded to the right quarter.

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#### BRIEF MENTIONS.

Signor Damiani, a well-known Italian Spiritualist, is now in London. We understand he intends to make this city his permanent abode.—Dr. Monck, who has been on the sick-list for the past twelve months, is still looking very ill. Speaking at Ladbroke Hall recently, he expressed a hope that he should soon be able to place his medial powers at the service of those desirous of investigating psychological phenomena.—The rooms of the British National Association of Spiritualists at 38 Great Russell Street are closed until Monday, September 12th, inclusive.

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"God is love." All doctrines must finally be brought to that light, and be judged and corrected thereby.—J. W. FARQUHAR.

MONTHLY SUMMARY  
OF  
CONTEMPORARY SPIRITUAL OPINION.

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“LIGHT” (LONDON).

(July 23—August 20.)

*Light* continues the very thoughtful letters by Mrs. Penny on the “Power of Imagination.” Miss Arundale gives a vindication of the principles of re-incarnationists from a point of view that evidently has been arrived at after careful study, and in reality, perhaps, places their views better and more clearly before the English public than was the case before the French school of re-incarnationists had, by their own action, cut themselves adrift from all the students of metaphysical phenomena.—“A. M. H. W.” gives an account of the Seaford knockings, when it appears that in the characteristically devout neighbourhood of Tiverton, some knockings took place akin to those that are described in Glanville’s book “*Sadducismus Triumphatus*.”—This month there is a paucity of fact in the pages of this usually well conducted paper; and even the imaginative power has not been much exercised by its contributors. In *Light* is one of those papers that mark a certain phase in the history of the movement, and we should be sorry were any diminution of known facts of interest to take place, if it should be found that the record of a very few phenomena, and a great deal of speculation on the aspect of Spiritualism towards some sort of theology, was the only substance afforded to its readers. *Light* has a task before it, and it would be a pity if a vague way of considering facts were to detract from its being at a future time a definite record of Spiritualism as it was able to stand in England in the year of grace, 1881.—We are glad to see that the list of honorary or corresponding members of the B.N.A.S. has been partially revised, and that there is now merely a little confusion as to the addresses in foreign lands of some of the members. No person who is, however, absolutely non-existent is (at present, at least) kept on the list.

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“SPIRITUALIST” (LONDON).

(July 29th—August 19th.)

The *Spiritualist* contains a very sensible article by Mr. A. J. Cranstoun on “The Characteristics of Buddhist Adepts.” What especial knowledge Mr. Cranstoun has of the Buddhist

tenets we do not know; and he evidently has attributed to certain persons more than was absolutely the faith of Buddha. This error was very well corrected by "C.C.M." in a subsequent letter. Mr. Cranstoun seemed to imagine that the English votaries of Buddha were in the habit of consuming flesh diet and alcohol. But as a fact, those persons who have attained what may be considered as a high proficiency in *Gupta Vidya* do not need any mere casual restriction. Into the question of the comparative advantages of the practice of vegetarianism and teetotalism, we do not enter. There are many spiritualists who think that either is conducive to the welfare of the individual; and others who resent the forbiddal of meat and wine almost as a Manichean heresy.—Mr. O'Sullivan, who has returned to London fresh for the subject of Spiritualism, gives an account of the mediumship of Mr. J. C. Husk and Miss Catherine Pawley, that may be of value. The unkindest cut of all, was when Miss Pawley's control absolutely mistook Mr. O'Sullivan for a Northern American. Those who know how severely he suffered in the cause of the Confederate States are enabled to diagnose the extraordinary character of this error.—Those who have read Molière's "Medecin Malgré lui," are enabled to estimate how far the ludicrous story of "Konx Omplex" can be legitimately put down to Shelley. We scarcely like so many jokes on this subject. The eternal destiny of man for good, or for evil, can scarcely be regarded in this method, and those persons who have had communication with the Himalayan Brothers of Thibet, will not feel inclined to be stung by mere jokes into repeating their statement. If the word of an honourable man is once denied, he does not deem its repetition necessary, and what has been said, is said.—The article on "Rock Oil and Religion" is chiefly devoted to the advocacy of the theory that the ancient Jews were acquainted with the inflammable properties of petroleum. How this can explain the celebrated miracle of Elijah and the priests of Baal is more than most critics could guess.—The last number of the *Spiritualist* contains a ponderously majestic article by H. P. Blavatsky on the recent controversy. It is to be hoped that this is now finished, and at an end, as it has long passed beyond what used to be called "Parliamentary Limits." H. P. B. gives us measured, well-weighed language that must carry conviction to all persons respecting the real limits of distinction between Occultism and Kabbalism, and points out that the work of Simon Ben Jochai is the disfigured version of its primitive source, the great Chaldean Book of Numbers. Madame Blavatsky, with great dignity does not deign to vindicate Mr. Sinnett's statement of

the existence of the Himalayan Brothers.—“Noemon” continues his ingenious articles on the fundamental conditions of transcendentalism.

“MEDIUM” (LONDON).

(July 22—August 19.)

The *Medium* contains a reprint of Mr. Hudson Tuttle's celebrated article on Alexander Aksakof, the pioneer Spiritualist of Russia.—Mr. M'Dowall's article on “Spiritual Science and the Fourth Dimension” is one that is well capable of inspiring perusal. The author, however, seems to accept the definition of spirit that is given by some non-spiritual mind. When he describes “soul-substance” as being interchangeable, we fail to see on what ground he stands. The philosophy of Lorenz Okenfuss has told us something of the conditions that affect “Schleim-substanz,” which is the old German word for bioplasm; but how any one, not an Aristotelian, can possess a fixed and definite notion of “soul-substance” we cannot see. If Spiritualism is to be reduced to a mere discussion of atomic theories, the materialists will have much the best of the argument.—Two successive numbers of the *Medium* are devoted to an examination by the Hon. J. L. O'Sullivan, of the phenomena observed by the Count de Bullet, through the medium Firman. Drapery being avowedly and honestly introduced into the cabinet, John King, Glaucus, Alexandreine, and other spirit-forms showed themselves, clad in M. de Bullet's drapery, and allowed themselves to be photographed. Some of the photographs taken look a little like masks; some bear a suspicious resemblance to the busts that Italian *formatori* have on sale resembling Greek and Roman classical models. But there can be no doubt of the perfect sincerity and good faith of Mr. O'Sullivan, who, some years ago, in the pages of the *Spiritualist*, probably exhausted the subject of the description of these photographs.—The *Medium*, as heretofore, devotes an enormous amount of space to such subjects as “Comprehension,” which is past our understanding, and also to the record of the occasional outings of country spiritualists. Probably the present season of the year may be the justification for the latter course, though people in London are not much interested to learn the price whereat hot water can be supplied to excursionists a hundred miles away. In London hot water is far more easily procurable in a symbolical sense, and the conductors of a newspaper do not need to accumulate evidence of its distribution in the provinces.—It appears that Dr. Monck, who, some years ago, was alleged, on the excellent authority of Mr. A. J. Cranstoun, to be a genuine medium,

is here again in London. Such a medium should satisfy the persons who are interested in him as to his capacity for evoking genuine phenomena.—We also learn that Miss Lottie Fowler, who we know to be excellent for form-manifestations, is again to be in London. The present exigencies of the cause will probably not require so much of the material element to be shown to observers; and Lottie Fowler may have a high duty to perform, if she would be willing to take part in the weighing-machine experiments that have probably been the only useful products of the "materialisation" craze of 1876-77. If "Lottie" would trust herself with physiologists who are desirous of arriving at scientific results, and disdain mere gapers for eccentricity, we doubt not that a brilliant harvest of facts might accrue.

"HERALD OF PROGRESS" (NEWCASTLE-ON-TYNE).

(July 22—August 19.)

This is the Newcastle journal that concludes (at least we hope so) the controversy between Mr. Enmore Jones and a few of the country spiritualists of the North. The warfare has become personal. Mr. Jones has the advantage of keeping his temper, and the objectors have at last had to take refuge in "terms of endearment" that are "frequently used in the North country."—A. T. T. P. continues his "Historical Controls," the one this time being "Joseph Balham, a thief and suicide." We note the slip in the well-known quotation from Virgil, "*Facilis descensus*," etc., which, by the omission of the verb *est*, and the introduction of the word *et summas* reads oddly. *Auras* requires *ad* before it; and in the last sentence the *hic* and *hoc* are transposed. This is nothing like Mr. Peterson's style, and he would certainly not have done this.—"Critic" gives a very good letter on "Over-Credulity," showing some of the errors that are, alas! not alone the appanage of country spiritualists.—Mr. E. Jones gives his definition of "What is Orthodox Spiritualism," which is conveyed nearly in the same words as in his platform at Langham Hall some years ago. He suggests, sensibly enough, a systematic investigation into the mechanism of the dual powers of spirit and spirit-body (soul) as developed in dreams, instinct, mesmerism, biology (?), clairvoyance, memory, reason, etc.; their self-action, and their action when influenced by other powers, animate and inanimate; and that the *Herald of Progress* should record these facts. Since the personal death of Mr. Sergeant Cox, and the corporate death of the late Psychological Society, no one undertakes this labour but a German newspaper. A careful investigation, such as Mr.

Enmore Jones proposes, would be of the highest value to enquirers, and might redeem Spiritualism of the charge of being unscientific and inexact.—The *Herald of Progress* has much improved lately.

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“LA CHAÎNE MAGNETIQUE” (PARIS).

(July 15.)

This paper comes to us at the epoch of the death of its great founder, Baron Dupotet. From the amount of honest praise that appears to have been lavished on the tomb of this good old man we dare not detract a word. Suffice it to say that his tomb was attended by all the glory of French necrology addresses, and his *manes* were talked at during a whole number of the *Chaîne Magnétique*. We are perhaps in these days a little too prone to ignore the manner wherein French people always orate over their dead; but the late Baron Dupotet deserved all that appears to have been said about him.—This magazine contains a very strong letter by Madame Catherine Psovala against the late M. Leon Favre Clavairoz (brother of Jules Favre) being called a Spiritist. On the other hand, the authoress points out that M. Clavairoz believed firmly in the immortality of the soul, and the continuation of our individuality, but he did not admit re-incarnation. He was consequently a Spiritualist, and as distinguished from the Spiritists, or re-incarnationists, as he was from the Animists or Ghost-seekers. If this article is perhaps a little strong, it has the advantage of extreme brevity and lucidity.—We almost wonder how the *Chaîne Magnétique* will get on in the absence of its original and chief writer. But all that may be inferred from a careful selection of facts, as governing the future judgment of the world, may be favourably predicted respecting this excellent paper.

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“LICHT MEHR LICHT!” (PARIS).

(July 24—August 21.)

The very good selection of anecdotes that has been already commented on in this amusing and valuable paper is continued, though, as the anecdotes are good in themselves, and so far as we know unpublished previously, we should have been very glad if there had been a more distinct classification or correlation of the witnesses that certify to the genuineness of the occurrences. The ghost of a domestic animal is described at length in the article headed “Die Spuck Katze.” Some of the

translations are given from the work of Joseph de Maistre, and carry out the theories of Allan Kardec. There is, however, in this paper, a dearth of original information. All the articles, if we except those that are avowedly from the pen of some spirit, are extracts from papers in America or elsewhere. If we read over the Continental papers, and see in how many cases the recommendation—"Foreign journals, please copy"—has been strictly and emphatically preserved by the editors, we are able to perceive exactly how far the matter can be said to be original. When *Licht mehr Licht* began, and contained the criticisms of Mr. C. Reimers on the Spiritualist press, we were able to discern a far more satisfactory paper than is now shown to us. And surely Germany, the country of solid facts, can afford to have a more exhaustive epitome of the phenomena of Spiritualism than we could realise among the non-Teutonic races.

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"DE ROTS" (OSTEND).

(May, June, July, August, 1881.)

The *Ostend Spiritual Journal* has always maintained the highest position among the writings of Continental spiritualists. It is partly printed in the good old Flemish language, the very sight of which rejoices the hearts of all persons that feel an interest in the languages and thoughts of their fellow-spiritualists; and partly in what, by courtesy, must be called French. The communications in the Flemish language are of the ordinary sort of mediumistic character, and jump at all metaphors and tropes before they express any definite idea.—The article, "De la Superstition," is not of the intellectual sort that we might have expected from learned Flemings, some of whom have perhaps had greater opportunities to observe the history of past religions than we may imagine in our own land. Some of the facts alleged with regard to the veneration of medals are a little too vague; and we should be glad if persons who are really qualified to judge, and to give evidence, could tell spiritualists somewhat about the alleged miraculous effects of the medal of St. Benedict at Brussels in November, 1880, and in London in July, 1881. Some of the forms of exorcism given are scarcely those which are in all rituals, and probably they have been inaccurately copied. *De Rots*, however, will always mark the spirit of the Flemish mind; though if Spiritualism allies itself with the *libres-penseurs* of Belgium, its doom will be fixed in that active and intelligent country, where science has never been obscured or ignored.

## "BANNER OF LIGHT" (BOSTON, U.S.A.).

(July 16—Aug. 6.)

The *Banner of Light* gives from the pen of "Resurgam," a writer well known in England, an epitome of the facts observed through the mediumship of Mr. Joshua Fitton, who has given séances at Littleborough, in England, when forms of the "John King" type, sometimes with a lamp, appear to have been manifested. Some of these had their identity recognised as the daughter and sister of persons present at the circle. If the description of these form-manifestations is accurate, we have clear evidence that the phenomena worked in the presence of Mr. Fitton was of a most striking character. The account in the *Banner of Light* is certainly more full and exact than any we have read in the English papers.—Dr. Ditson continues his review of the foreign Spiritualistic exchanges, which is incomparably the best analysis of the foreign Spiritualist newspapers that has appeared in any language.—Mrs. Margaret Fox-Kane, one of the original "Fox girls," is now giving séances at New York.—The season is now commencing in full power in America for camp meetings, which appear just now to be held in nearly every favourable locality. At these meetings addresses on the religious aspect of Spiritualism appear to have been frequently given, and all kind of subjects ventilated.—An account of the mediumship of Mr. Henry Gordon appears to have been recorded with more precision than is universal in some of the American papers. It tells us that a form, apparently of a child of five or six years of age, known as "Cobweb" was the constant playmate of a little child, niece of the medium, and used to play with dolls like any child in earth life. The term "materialisation," instead of "form manifestation," continues to be used by the writers in this paper. It appears that on some previous occasion Mr. Gordon has been charged with fraud; yet Mr. Hazard, who is the recorder of this séance, and has had a great deal of experience, has no doubt in the perfect genuineness of the present manifestation. Mr. Hazard recognises his wife, his daughter, his sister Mary, and a brother of his wife. He is also able to criticise with some ease the arrangements of the cabinet, and to assert that it would be impossible for the medium, who appears not to be too rich a man, to be able to hire six or eight confederates of diverse size to his own, and to pack their artificial paraphernalia within a small cabinet not greatly larger than a fashionable lady's trunk; keeping the whole breathing mass (infants, children, "giantess" and all,) contented and quiet until called for to perform their parts in the fraud.—A column is devoted in the *Banner* to the

verification of spirit messages, and a large percentage of the persons who gave messages in recent numbers appear to be recognised by their friends and relations.—The last number of the *Banner* contains a minute description of a séance with Mrs. Elsie Crindle, whereat a number of forms appeared, some of whom seemed to resemble a sister of the writer's, who was dead. Mrs. Crindle is stated to be "one of the best mediums in the country for rapping, slate-writing, ballot test, and dark circles."—The animated controversy that is now taking place between Mr. D. D. Home and the editor of the *Banner* (who, unlike most English editors, discloses his name) has grown personal, and the advice of the editor,—“better say nothing about it”—appears to be the keynote of the discussion.

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“RELIGIO-PHILOSOPHICAL JOURNAL” (CHICAGO, U.S.A.).

(July 9—August 6, 1881.)

The *Religio-Philosophical* keeps its high standard as a leading exponent of Spiritualistic thought in America. Perhaps its manners are not as our manners, yet it must not be forgotten that there exists in the States a lower grade of Spiritualists than appears to exist in England, and that occasionally sharp words, and sharper actions appear to be necessary. Respect to the memory of Judge Lynch seems to be the motto of the *Religio-Philosophical Journal*, and if the justice administered is sometimes a little too rough, there can be little doubt of its necessity, or its advisability. The conductors insert a long article by Mr. S. B. Brittan, containing a vindication of the medium J. V. Mansfield against certain accusations that had been made by Emmette Coleman, who is a frequent contributor to this paper. Mr. Mansfield had read sealed letters through alleged clairvoyance, and Mr. Brittan adduced sound reasons to reject the notion that Mr. Mansfield ever opens the letter which the spirits are expected to answer through his hand. The second part of Mr. Brittan's letter is devoted to another subject, and the biography of Mr. T. L. Harris is amusing, and if authentic, gives us information that we did not know previously. The gifted historian of the “Diakka,” and author of the “Two-in-One” as well as some inspirational poems of more reputation and less merit, appears in early life to have been a member of the Roman Catholic Church.—The biography of Judge Edmonds, by Hudson Tuttle, appears to give a more elaborate record of the life of the good old man than we remember to have seen in most American journals. This record will be of inestimable future service as materials for a biography.—A great deal

of space appears to be occupied in the *Religio-Philosophical Journal* by a discussion on the efficacy of prayer, wherein the American mind of the Far West perhaps has not examined carefully into the distinctions between the primary and secondary effects of prayer. We see, in this paper, much that is important to historians of the careers of individual mediums.—The chief feature of the *Religio-Philosophical Journal* is the manner in which its conductors boldly investigate the habitual dishonesty of some of the American mediums, and in all cases give an honest report according to their lights. If the system of philosophy that appears to be in vogue in America is not precisely on all fours with our own, there is common ground enough for us to extend the hearty hand of sympathy toward the conductors of a journal whose desire is apparently to arrive at the exact truth, and to recognise that they have “a hard road to hoe” in the investigation of some of the fraudulent American mediums who appear to be vouched for by authorities that used, in the early days of Spiritualism, to be considered of value.—The statements in the *Religio-Philosophical Journal* respecting the visit of Dr. Slade to East Saginaw, Michigan, deserve more careful examination than we can bestow at this time. Whatever Slade may then and there have done must be considered independently from the affidavits and evidence of the personal witnesses to his character that have been elsewhere given.

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“MILLER’S PSYCHOMETRIC CIRCULAR” (BROOKLYN, U.S.A.).

(February, July, 1881.)

This is a paper of the most advanced character, and apparently wedded to an elastic theory of spirit-identity. We have the most respectable company. Scipio Africanus, Appius Claudius, Livy, Sallust, and a number of sacred personages whose names we do not indicate, appear through various mediums.—As the title of this paper denotes, it is chiefly devoted to the science of psychometry, on which some very curious experiments were carried on some years ago by a medium known to Dr. Bloede of New York.—The Hon. J. S. O’Sullivan appears to have been a witness of some of the communications from the Roman Gladiator “Claudius,” through the mediumship of Mr. Cole. Mr. O’Sullivan’s testimony is evidently truthful, and shows that the involuntary psychic was, to say the least of it, evidently ignorant of the Latin language. Some of the lessons given by the spirit in the ancient pronunciation of Latin are certainly of value, and seem to have startled Mr. O’Sullivan as much as they will the

readers. A decidedly broad pronunciation was adopted, wherein the final vowels of words appear to have been elided when followed by a word beginning with a vowel, as in modern Italian. The *in* in such words as *institutis* and *deinceps* appears to have been pronounced exactly as in modern French. It is clear that nothing of this could have arisen from the knowledge or mind of the medium.—Another part of this circular that is extremely interesting is the plate of spirit-heads from different localities, and of different races, that are associated with Dr. L. H. Nason of Chicago. Some of these appear to have adopted a peculiar character of writing, of which translation is given. Of course, as no philologist could possibly decipher the character, its translation may be considered as uncheckable. We can only remark that the writer of it must evidently have had long practice in writing the current European script. They are called by the recorder "hieroglyphics." This they certainly are not, as the writing is a great deal more current than the most demotic or enchorial writing of the old Egyptians.—However, the *Psychometric Circular* contains a large amount of curious matter, and we shall be very glad to watch its continuation, as it seems on the whole less personal than some of the American prints, and for this reason alone will probably be selected by many English readers.

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"WATCHMAN" (BROOKLYN, U.S.A.).

(January—July.)

One of the most amusing papers we have seen from the far West. There is an illustration, which we hope is not "inspirational," showing a gentleman and a lady engaged on either side of a dock catching seals, termed "watch dogs." The gentleman, who has his beard cut as fashionable in America, has a hook in his hand, and seems determined to hook his seal, which is viciously turned round a post so as to keep the sun out of its eyes. The lady, on the other hand, has not a hook, but as her seal looks quiet, there is no risk. She has a proper bathing costume on, with the star and crescent on the breast. Between the two a young Indian squaw goes from the lady to the gentleman in a picturesque little canoe, apparently propelled without oars. This accounts for its being on the edge of the breakers. A high mountain, some telegraph poles, and a brace of angels complete the picture, and the most insatiable craver for illustrations could not possibly expect more for five cents. The motto, "Be ye just unto all," is inscribed on it, and, taking it all in all, it is a picture that will amply repay examination by all students of perspective.—The contents,

too, deserve a few words of notice. These are written in English that appears to us fearfully and wonderfully involved, but that may be because we are unable to appreciate the excellencies of our mother tongue as interpreted by our transatlantic contemporary, although the notice that the *Watchman* is "Entered at the Post-Office at Brooklyn as *second-class matter*" seems to favour our view.—We are told on the authority of the *Watchman* that "Electricity is vitapathic, it is but the one half of force, it is of itself incapable of vibration." Further on we are told, "It is vitapathic, because it is vitality." Some of our young readers may be able to fathom the meaning of this, but age has deprived us of our past interest in conundrums.

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"THE QUARTERLY ADVANCE AND REVIEW"

(PHILADELPHIA, U.S.A.).

(June 1.)

The chief article in this paper is the account of some séances that were held with Mrs. Bliss at Kansas City. A doubt is thrown by some of the American Spiritualists on the genuineness of the manifestations through Mrs. Bliss. Whether genuine or not, it may be noticed that one of the interlocutors who appear during the séance is "Billy the Bootblack," who appears to have a certain resemblance to the "Peters," "Charlies," "Irresistibles," *et hoc genus omne*, so familiar to visitors to dark séances. One of the forms who exhibited was said to be that of "Lucille Western," who we are told was a great actress in America.—One of the features in this paper is a column that is devoted to the following up and exposure of the tricks of all persons who claim to be "Exposers of Modern Spiritualism." Imitations of the well-known *improvisatore*, W. J. Colville and of Dr. Slade, have appeared, and induced some credulous persons to part with their money, under the impression that they were in reality being witnesses to the genuine persons.—A list of the American papers devoted to the subject of Spiritualism is given, and will be useful, as it indicates some of which Englishmen have probably never heard, and that may be useful to the critic. This paper is the only quarterly journal in the field devoted to the subject, and it is well-printed and got up, though the American plan of giving double reviews of the same work in different parts of the paper should be deprecated, as it may lead to confusion. Still the writers in American prints have habitually a freer field open to them than there is at the disposal of the English literary man.

## "HARBINGER OF LIGHT" (MELBOURNE).

(June 1.)

The Melbourne paper continues its usual amount of semi-theological matter. We are scarcely able to appreciate some of the sympathies that exist between the Spiritualists of Melbourne and the Free Thought party of that city. Here in England there appears to be little alliance between the Spiritualists and the Materialists, but the same mental processes do not appear to be undergone by all the investigators at the Antipodes as at home.—The editor attributes to Darwin the statement that "Africa is the cradle-land of our race."—The Spirits "Skiwaukee," formerly connected with Mrs. Hollis-Billings, and "Peter," known in connection with Mr. C. E. Williams, appear to be briskly engaged at the Antipodes. But the name of the medium is not given, though reference is made to "Peter" being in the habit of manifesting "at Herne and Williams' circle in London." Justice to Mr. C. E. Williams compels us to note that he has not had for many years any circle with Mr. Herne, who is not now before the public.—The *Harbinger of Light* appears to have very few real facts noticeable by the student, and we are not willing to regard it as the exponent of the highest phase of thought of the Spiritualists of Australia, who must comprise among their numbers many reflective persons who perhaps have not the opportunity of reading all the generalisations of European scientific men.

## "THE THEOSOPHIST" (BOMBAY).

(June, July, 1881.)

The *Theosophist* continues a very elaborate article by Pandit Prau Nath, on the antiquity and sanctity of the Sanscrit language. His views differ from those of Burton and the advocates of the derivation of early man from an Egyptian stock in the first place.—A careful discussion of the wonders said to be observed in the presence of Maroti Bacou, of Mulawati, illustrates the superior methods adopted by Hindoos with regard to the testing of mediums. The sympathies of the author appear to be decidedly with the oriental method of investigation.—Professor A. Wilder, Professor of Psychological Science in the United States Medical College of New York, gives us a new translation of the celebrated work of Iamblichus on the Mysteries. This very rare work has never been hitherto fully or even correctly translated from the original Greek. Professor Wilder is a Platonist, and as such is well qualified for the work before him.—The late M. Eliphas Levi (Abbé Louis Constant), one of the great masters of occult

sciences of the present century in the West, left behind him some valuable papers, one of which "A suicide's after state" is here published.—Mr. Perroux gives a rational paper on the evolution of a sixth sense in part coinciding with the views of Captain Burton.—The conductors of the *Theosophist*, in emphatic language, that we are sorry to see needs so much repetition, point out the distinction between their tenets and those of the average Spiritualists. Probably like the lady in Hamlet, they do protest too much. The general Theosophical news is beyond all praise; and contains within it a number of references to events in London, that read rather curiously when they come back again to us all the way from Bombay. Among other points, the recent legal cases of *Chamberlain v. Barnwell*, and *Dunbar v. Dunbar*, receive an exhaustive epitome. But to take the assumed standard of the *Theosophist*, the whole clergy of the Church of England appears to be tainted with immorality. It is not sufficient in logic to pick out certain isolated cases of immorality, and to ignore the vast number of clergymen of pure life belonging to the Church of England, and indeed to most other religious sects. To show that the faith of certain persons is inaccurate is one logical process, and to attack their morals is another. The Theosophists of India have, however, an important and learned organ that contains the real news of the occult sciences, and in no case goes further than the present development of scientific knowledge. Some of the mystic facts mentioned are of the highest importance, though the language wherein they are conveyed is rather unintelligible to English readers alone. As a psychological record it is simply perfect, and if its conductors have the *savoir faire* to eschew all theological disputation, and to leave other religions alone, we doubt not that it is destined to attain a very high level in the literature of the science. It is only by accurate labour like that shown by the conductors of the *Theosophist*, that we shall be able to solve the momentous problems of the occult sciences.

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#### OTHER JOURNALS.

We have also received the following, but are unable to notice them, because of the pressure on our space this month — *Moniteur Belge* (Brussels) for July 15th and August 15th; *Le Messager* (Liege) for August 15th; *Psychische Studien* (Leipzig) for August; *Constancia* (Buenos Ayres) for July; *Revista de Estudios Psicologicos* (Barcelona) for August; *Le Devoir* (Guise, France), numbers for July and August; *El Criterio Espiritista* (Madrid), April, May, and June; and the *Scientific Investigator* (Portland, Oregon, U.S.A.), July.

## DR. BEARD'S EXPERIMENTS IN HYPNOTISM.

THE subjoined letters from Dr. Beard and Dr. Donkin on mesmeric experiments made by the former before some of the members of the International Medical Congress, and which appeared in the *Times* newspaper of the 12th August, seem to have been called forth under the following circumstances. Dr. Beard had been announced to give a demonstration of Hypnotism at the above-named Congress, but from some cause or other this was withdrawn from the programme. A few semi-private experiments were, however, made, which Dr. Donkin attacked in a letter to the *Times* of the 11th ult. These two letters we now reprint without present comment, but we may return to the subject in a future issue. The first is Dr. Donkin's account of the affair, and is followed by Dr. Beard's version and corrections:—

(To the Editor of THE TIMES.)

Sir,—The following account of a mesmeric, or, to use the more fashionable term, hypnotic *séance*, may be of some interest and use, especially at this time, when many doctors are going to and fro, and knowledge may be increased.

I went this afternoon, in common with several other members of the International Medical Congress, to the Waterloo Hotel, Jermyn Street, whither Dr. G. Beard, of New York, had invited us to witness what he termed experiments in hypnotism, etc., on one of his "trained" (*sic*) patients. The "subject," a young man about 21 years old, was delivering a lecture on temperance in an alleged state of trance as I entered the room. Soon after Dr. Beard came in and proceeded to deal with the patient after the manner of mesmerists, stopping and starting his flow of words by a touch, etc. By Dr. Beard's permission, the suggestion of considering the case in the ordinary medical manner, by obtaining a good clinical history and examining into the patient's physical and mental condition, was adopted, and before any further experiments were tried, Dr. Crichton Browne elicited the following facts:—The "subject," a native of Edinburgh, was using an assumed name; he refused to disclose the name by which he was known when in business in that town, although told that the object in asking it was to inquire into his antecedents. He declined to answer questions of a medical nature put to him by Dr. Browne, the examination being in its result perfectly negative as to his credibility as a witness, but bringing out the positive fact that he had been conversant with Spiritualism in New York, while he alleged that he had forgotten the names of the "mediums" he had sat with. With a protest from the spectators on the unsatisfactory upshot of the "case-taking" thus far, Dr. Beard was requested to exhibit the phenomena we had come to see.

Various experiments were shown, which in the opinion of the

meeting were totally valueless; and finally, Dr. Beard having stated that the condition of perfect insensibility could be produced, the suggestion was made that this experiment should be tried, admitting, as it would, of the application of the fairly definite test of the infliction of what would in the ordinary state be pain, but would be, of course, on the hypothesis of the genuineness of Dr. Beard's case, unfelt. To this test the patient refused to submit. The meeting then, at the instance of Dr. Crichton Browne, unanimously expressed the opinion that in the absence of proof of the genuineness of the alleged phenomena, with the strong probability of the "subject" being an impostor, it was useless to witness any further manifestations, and promptly dissolved itself.

A rumour that these performances might be reproduced at one of the meetings of the congress is, we would hope, without foundation.  
—I am, Sir, your obedient servant, H. DONKIN.

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*(To the Editor of THE TIMES.)*

Sir,—In reply to Dr. Donkin's report of one of my series of experiments in trance (hypnotism), before some of the members of the International Medical Congress, it is proper to make the following statements:—

1. My object in bringing over from America one of the individuals on whom I have been experimenting during the past year was not to demonstrate the genuineness of hypnotism—in regard to which all experts are in substantial agreement—but to illustrate new phases of the hypnotic condition. To demonstrate absolutely the genuineness of trance phenomena would require not a few hours or days, but weeks.

2. One of the special points that I sought to make clear was, that whatever may be the physical or moral character of the subject, experiments may be made with him in such a way that he cannot deceive us, and that we may in some instances be as sure of our results as in dealing with mathematics. Tests of this kind, that depend even remotely on the character of the subject experimented on, have no value in science. This is the central maxim in all of my writings and lectures on this theme. I have never inquired as to the antecedents of the subject employed on the occasion referred to. Whatever may have been his history or general character, he was in his relation to the experiments as honest as Dr. Donkin or Sir James Paget. This is proved, not by his own statements, but by a long series of experiments made on him during the past year, not only by myself but by others. That many of the symptoms of experimental trance, like the symptoms of insanity, of epilepsy, and of hysteria, can be simulated, only those who are unfamiliar with this department of science will question; but our methods of detecting simulation in trance are, as I have elsewhere shown, far more scientific than our means of discovering simulation in insanity, or

any of the morbid conditions to which it is allied, and these means have been repeatedly employed with the individual here referred to.

3. The cautery test suggested by Dr. Donkin is, as usually employed, of very little demonstrative value. In my lecture on this subject before the New York Academy of Science last January, I slowly burned a hole in the hand, and no indications of pain were exhibited. The audience shuddered, but the subject appeared precisely like a corpse. The subject brought to London has stood in hundreds of experiments far more scientific and demonstrative tests. When once the positive suggestive of numbness is given to a hypnotised subject, there is no operation in surgery, short or prolonged, that cannot be performed upon him. As an anæsthetic, ether, chloroform, and nitrous oxide, in quickness, in speed, and in safety, are incomparably inferior to trance. But the power of the human will greatly exceeds popular belief. Very near the spot where my London experiments were made Christian martyrs are said to have remained motionless and calm until their limbs were burned to a crisp. The cautery experiment, although I have myself sometimes used it, I must regard as unscientific. We have now better tests of the genuineness of the phenomena, at once less cruel and more convincing. These tests have been described in my writings on this subject, and some of them were referred to in my private experiments last week. The discussion of this topic at the meeting of the British Medical Association in Cambridge last year, though ably introduced by Professor Preyer, of Jena, was, as all will allow, in some respects unsatisfactory, save as a stimulus to thought, partly for want of an individual to experiment upon, and in part because the restriction of time and space in sections made the consideration of such themes with any satisfaction impossible. To meet this difficulty I brought one of my cases with me, and gave to Professor Preyer and Mr. Braid an opportunity for operative experiments which, though not demonstrative, were far more satisfactory than could have been given in a section.

In regard to claims at once so novel and so incredible even an approach to unanimity of opinion is only possible after many and varied confirmations; but men of science may differ from each other without desiring to destroy each other; and on a theme like this, where the temptation to carry scepticism to the extreme where it becomes credulity and to mistake violence for science is so rarely resisted, it is pleasing to note that Dr. Donkin is as courteous in his manner, as he is erroneous in his conclusions.

London, 10th August.

GEORGE M. BEARD.

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To create by a divine fiat a perfect man, incapable of falling, or of missing the mark set before him, would be to make a machine, not a man—an automaton, not a son who could receive the fulness of the Father's love, and return it with the full fervour of his being.—  
"HAMARTIA."

## BUDDHISM AND WESTERN THOUGHT.\*

BY M. A. (OXON.)

THAT Englishmen are almost entirely ignorant of the principles and practice of a form of faith which embraces within its fold one-third of the human race is, considering their connection with India, very surprising. But the average Briton is downright and practical; whereas Buddhism, with its metaphysical doctrines and purely spiritual conceptions, commends itself only to the subtle and flexible modes of thought that characterise the Eastern mind. The Western mind must, so to speak, materialise the conception of Spirit before it can lay hold on it. That in so doing it brutalises and disfigures it, misapprehends its more subtle conceptions, and parodies some of its nobler teachings, is inevitable. To how many Englishmen is the idea of Nirvâna familiar? Would not nine out of ten, who attach any meaning at all to the word, translate it as Professor Monier Williams does, "the being blown out like a flame: *utter annihilation*"? How many would correlate it with that "kingdom of heaven" which, as Jesus told his disciples, is *within* a man, and to which they only can attain who have risen superior to the things of time and sense, and have entered into peace? Yet this is, doubtless, an approximate view of the true conception.

But it is not the average mind alone that makes these blunders. Men who have studied Eastern Theology, and who come forward as the guides of men less well instructed, propound the most startling and erroneous notions. "The religion of Buddha," says Professor Max Müller, "was made for a mad-house." † "There is no trace of the idea of God in the whole of Buddhism, either at the beginning or at the end," says M. Barthélemy St. Hilaire. ‡ "Buddhism denies the existence of the soul," § says one who is well-known in England in connection with this subject, Mr. Rhys Davids. According to Mr. Turnour || "Buddha is a wonderful impostor." Burnouf, and many prominent Eastern scholars, hold that "the highest reward in Buddhism after death is the cessation of individual consciousness." ¶ Two names only, those of Colebrooke and Foucaux are ranged on the other side. The vast

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\* *Buddha and Early Buddhism*. A. Lillie. Trübner & Co., 1881.

† *Chips from a German Workshop*, p. 254.

‡ *Le Bouddha et sa Religion*, p. iv. § *Buddhism: Table of Contents*.

|| *Journal of Bengal Asiatic Society*, vol. vii., p. 991.

¶ Lillie. *Introduct.* p. vii.

mass of opinion ranks Buddhism as Atheistic, or at least Agnostic, beginning in a negation, and culminating in annihilation.

The publication of Mr. Lillie's work, the fruit, he tells us, of nine years' study of Buddhism, should do much to present a more truthful view of the subject. To him the agnostic school of Buddhism which undoubtedly does exist, is a comparatively late development. "The Buddhism of the date of the Christian era was already a corrupt form." The ancient Buddhists "believed the higher Buddhism and the higher Christianity to be the same religion; an idea which seems also to have been held by St. Paul, for he talks of a gospel as having been already preached to every creature under heaven, at a time when, outside Jerusalem, a small Romish congregation comprised almost all the Gentile converts of the historical Apostles."\*

The effects due to this form of faith are stated concisely by Mr. Lillie, and the perusal of the claims so put forward is not a little startling.

1. The most formidable priestly tyranny that the world had ever seen crumbled away.
2. The institution of caste was overthrown.
3. Polygamy and slavery were for the first time seriously attacked and condemned.
4. Woman was raised from a position of degradation to equality with man.
5. All bloodshed, whether by the knife of the priest or the sword of the conqueror, was forbidden.
6. Personal religion was substituted for religion by the body corporate: the development of the spiritual life for sacrificial and ritual atonement.
7. The principle of religious propagandism by moral means alone was introduced. China, Bactria, Japan, and the greater part of Asia were so converted to Buddhism. Dean Mansel and others hold that the missionaries of Buddha had reached Alexandria by the time of Alexander the Great. Their mystic societies—Therapeuts, Essenes, and the like—gradually undermined the priestly religions of Babylonia, Palestine, Egypt, and Greece, and prepared the way for Christianity. America was evangelised by the same unwearying enterprise in the fifth century, A.D. They penetrated in another direction to Northern Europe, and their traces are left among Norsemen, Angles, and Goths.

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\* Lillie. *Introd.* p. x.

"Thus from the thought of one man's brain a religion has arisen which may be said to have covered the globe with its rock temples, and statues, and pillars, and mounds. This has been effected by moral means alone; for Buddhism is the one religion virgin of coercion."\* Whether or not this tremendous claim can be sustained, there can be no doubt that Buddhism has been and is a mighty power, and I need make no apology for attempting to introduce some of Mr. Lillie's facts and theories to my readers. I feel greatly indebted to him for much light thrown on very difficult problems. I have read his work with great pleasure and with much profit; and I desire to do what I can to present in a popular manner some things which have struck me, in reading his book, as to the inter-relation of Buddhism and various modern forms of thought. If in so doing, if I touch but lightly on the more abstruse questions that Mr. Lillie discusses with so much careful erudition, it is because I am fully aware of my own incompetency to handle them at all suitably. I could not hope to treat them fairly in the space I can command; nor could I reasonably hope that what is still somewhat obscure to me after three or four careful perusals of Mr. Lillie's book should be intelligible to those who have yet to make its acquaintance.

#### THE HISTORICAL AND THE LEGENDARY BUDDHA.

The oldest life of Buddha, according to the view of Max Müller and his school, is the Sanskrit *Lalitā Vistara*: according to Rhys Davids, the Cingalese *Life* is the best authority. Mr. Lillie favours the former view, but considers that the oldest Buddhism is to be found in the Tibetan version translated by Foucaux. From it we gather the legendary story of the Buddha. We have the usual account of the seeking out a pure virgin of whom the great prophet should be born. Queen Māya, pure as a heavenly spirit, is selected; and the question is put in heaven, under what form does a Buddha descend to earth for the last time? A wise spirit answers that "he must select the body of the most beautiful of elephants, armed with six defences, and covered with a spangled netting of gold." In this form, then, he appeared, "entered the right side of his mother, and she, by means of a dream, was conscious of the fact." More marvels are related. "During the time that Buddha was in his mother's womb her body was transparent. He sat in a framework of immense splendour, which had been used by the gods to bring him down from heaven." Of this, its gold and diamonds, we have elaborate descriptions, mystical in meaning, as all the story is.

\* Lillie. *Introd.* pp. v. vi. vii.

Queen Mâya, it is not surprising to find, is endued with miraculous powers. She exorcises demons, heals the sick, and communicates mysterious properties to "a handful of grass," as Paul did to the handkerchiefs and aprons which had touched his body.

Among the thirty-two signs that indicate the mother of a Buddha, the fifth, is that she should be on a journey at the time of her expected labour. Accordingly, as the Christ is born in a wayside inn, the Buddha is born under a sacred tree as Queen Maya journeys to her father's house. "She seizes a branch in her hand, yawns (shudders?) like one about to be possessed of a spirit, and the Buddha comes forth from a gap in her right side. No sooner has the infant touched the earth than a lotus springs up. He sits on it and proclaims his Divinity. Angels hymn his glory, and proclaim the blessings that he brings. Earth rocks, scented winds blow. All flesh is filled with peace and joy. The sick are healed, the prisoners released, the hungry fed, the naked clothed. Flowers and scents fall from the skies. A shudder of strange ecstasy is in each individual.

The parallel which must suggest itself between the Christian and Buddhistic legends is even more marked as we go on. In those days there dwelt on the rugged side of the Himalayas a holy man named Asita. He recognised the signs for which he had long waited, and knew that the Buddha was born. He journeyed to the place where the young child was, and asked to be permitted to see it. Admitted to the chamber where it slumbered, the holy man took the child in his arms, gazed upon it for a time, and then burst into tears. "What means this, O Rishi, that you sigh and sob?" "I weep," he answered, "because I am old and stricken in years, and shall not see all that is about to come to pass. . . . This bright boy will be Buddha. For the salvation of the world he will teach the law. He will succour the old, the sick, the afflicted, the dying. He will release those who are bound in the meshes of natural corruption. He will quicken the spiritual vision of those whose eyes are darkened by the thick darkness of ignorance. Hundreds of thousands of millions of beings will be carried by him to the other shore. And I shall not see this perfect Buddha—that is why I weep." Thus this prototype of Simeon chants his *Nunc Dimittis*.

Miracles accompany the infant prodigy. When he is presented in the temple, the idols do him homage: the spirits of the air are subservient to him: the very sun casts a miraculous shadow when he sits under a tree at noon-day. He distances all competitors in manly games. He lives in unheard of

luxury and splendour, until one day, as he left the city where he lived, he came upon an old decrepit man whom "one of the spirits of the pure abode had prepared, a phantasm for the edification of the prince." He questioned, and found that this weakness of age was no peculiarity, but the common lot of man. "If this body," he moralised, "is to be the abode of old age, what have I to do with pleasure!" Again, as he left the city on another day by the south gate, he saw a man afflicted with loathsome disease, and found that this too was common to man. A third time, as he left the city by the west gate, he encountered a corpse with mourners weeping and tearing their hair. He learned that this was Death, the universal issue of life, and he was sad at the contemplation of Age, Sickness, Death. Once more, leaving the city by the north gate, he saw a Brahmin novice. A spirit of the pure abode\* had assumed this form. The Buddha was told that this man had "abandoned the desires of the flesh, and leads an austere life. Serene, passionless, pious, he goes about begging his food." The prince was greatly impressed, and determined to lead such a life himself. In vain were temptations put in his way, his guardian spirits cause him to overcome them all. They show him the beautiful women of the zenana at a time when they have thrown them into a deep sleep. Everything is in disorder, repulsive, tawdry, unattractive. "Of a verity I am in a graveyard," he exclaims, and his chief temptation is gone. He determines to leave his palace, and his attendant spirits miraculously open the gates which his father had caused to be locked and guarded, so that his son might not escape. The same kindly aid supplies him with suitable clothes in place of his royal garments. "A spirit of the pure abode appears as a huntsman, wearing a coarse dress of ochre-red," and exchanges clothes with him.

For six years he practised the terrible austerities of the Brahmin Yogis. "He stopped completely his breathing, either inwardly or outwardly. Sweat in great drops fell from his body to the ground. He fasted, some versions say for forty-seven days. The Devil—Māra—now comes to tempt him, and our minds revert at once to the Fasting and Temptation of the Christ before the commencement of his public ministry. Two of the temptations are identical with those of Jesus. Māra offers universal dominion, and appeals to his bodily

\* These "spirits of the pure abode" (*Suddhāvāsa Devis*), the guardian spirits of Buddha, are the spirits of certain persons who do not possess the quality of sanctification, which would emancipate them from return to this world. They live in *Brahmaloca*, and act as the guardians and "spiritual teachers of men."

appetite. The reply is a fine one. "Death, demon, is the inevitable end of life. Why should I dream of avoiding it? Who falls in battle is noble; who is conquered is as good as dead. Demon, soon shall I triumph over thee. Lust is thy first army, ennui thy second, hunger and thirst are thy third. Passions, idleness, fears, rage, and hypocrisy are amongst thy troops. Backbitings, flatteries, false renown, these are thy inky allies, soldiers of the Fallen Angel."

Then, to complete the parallel, comes the mystic Baptism. He plunges into the stream saying, "I vow from this moment to deliver the world from the thralldom of death and the wicked one. I will procure salvation for all men, and conduct them to the other shore! But his strength has been reduced by the six years' penance, and he would sink, when lo! a spirit of the tree stretches forth a hand and assists him." A last great temptation, "the thirty-two sorceries of women" awaits him, and he triumphs finally. Mark what follows: "When the demons had left him, it is recorded that bright spirits came and comforted him." So, when Jesus had resisted the Tempter, "the Devil leaveth him, and lo! angels came and ministered to him."

Space forbids me to follow out every detail of this most remarkable parallel. I can but hastily note from the historical life of Buddha the many miracles that he performed, between which and those recorded of the Christ a striking similarity exists. The multiplication of food: walking on the water: reading men's inmost thoughts: these recur more than once. A disciple of Buddha's has a brother in danger of shipwreck. "The spirits that are favourable to Pūrṇa the Arya" apprise him, and he transports himself to the deck of the ship, and calms the tempest. He is superior to the laws of gravitation, floating in the air, passing through material obstacles, and changing his personal appearance. He is transfigured on a mountain. With him are seen the Buddhas or Saints of old, the Moseses and Eliases of India. He prophesies that he will appear after his death, and is actually seen many times, probably in the subtle or apparitional form, more familiarly known to us as the Spirit-body. These are some of the most striking parallels that lie on the surface.

In reading them, none can fail to be struck with the singular similarity of the legends that cluster round the Buddha and the Christ, nor to note the constant recurrence of spiritual intervention, and the simple belief in the action of departed spirits of humanity as guardians of mankind. The narrative is pervaded throughout with the purest Spiritualism. I do not say with a belief in the miraculous, with supernaturalism,

with mysticism. I repeat,—with the reiteration, as of a well-known thing, of that which is the peculiar note of Spiritualism—the presence and guardianship of departed spirits.

#### BUDDHISTIC AND CHRISTIAN TEACHING.

The similarity extends to the teaching of these “prophets sent from God”; each with the message most suited to the age which he came to instruct. I commenced this paper by quoting from Mr. Lillie a remarkable summary of the effects traceable to the life of the Buddha. His precepts bear, in many points, a strong likeness to the most authentic teaching of the Christ, as preserved in the Sermon on the Mount—

“By love alone can we conquer wrath.”

“Do to others that which ye would have them do to you. Kill not. Cause no death.”\*

“Religion is nothing but the faculty of love.”

“Beauty and riches are like a knife smeared with honey. The child sucks and is wounded.”

“Abstain from evil! Do good! Purify thy heart! This is the teaching of the Buddhas.”

“Few are there amongst men who arrive at the other shore [i.e., heaven]. Many run up and down the shore.”

“He who performs his duty to his neighbour lives happily in this world and in the next.”

“The man who causes joy now shall rejoice hereafter.”

“Oh! the happiness of seeing the Holy One! Oh! the happiness of being able to rely on him as present!”

Such precepts might be multiplied indefinitely. Considering the date at which these words were uttered, and the influence they have exerted, they must be deemed as occupying a first rank among the precepts of wisdom. The quickening of pure spiritual life, and the lessening of human suffering as the result of evil deeds were ever on his tongue. He never tired of pointing out that man must save himself by individual effort. Ceremonial, sacrifice, the exertions of others could not take the place of personal active holiness. Against the bloody sacrifice of the Brahmins he was especially remorseless. He would have no bloodshed on any consideration.

In another direction his theology was a tremendous advance on all that had preceded it. Mr. C. C. Massey pointed out, in a paper recently published in this magazine,† that the Buddhist Dhammapada teaches the inexorable moral sequence of

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\* Sutra of the Forty-Two Sections, V. 129. M. Léon Feer gives here the very words of Luke 6:31.

† *Karma*. August, 1881.

thought and character. This was one of the cardinal doctrines of the Buddha, and holds, as Mr. Massey observes, a principal place in the teaching of the higher spirits now.

"The Judas of Buddhism, Devadetta, repents and is forgiven. But Buddha cannot annul the causation of his evil deeds. These will have to be dealt with by slow degrees in the purgatorial stages of the hereafter. He knows no theory of a dull bigot on his death-bed suddenly waking up with all the broad sympathies and large knowledge of the angel Gabriel."

To Buddha, again, was due the proclamation of God's universal love. In his day God was a tribal God, and all others were false pretenders to Deity. He first in the world's history propounded a God who was the Father of all, whose eye was over all his creatures, and from whose all-pervading love no recess in the nethermost hell was sheltered.

But the chief note of his teaching was his boundless compassion. "Buddha was God revealed in the form of mercy," say his followers, "His majestic gentleness never varies. He converts the very wicked one. He speaks gently to the daughters of sin." No insult can provoke him to retaliation; and that in a day when this was the protective principle which held society together, and when revenge, war, plunder, and bloodshed, prompted by the mere instinct of self-preservation, were rife all round him.

It does not need, as Mr. Lillie well points out, that we enter into elaborate historical discussion as to the existence and mission of the Buddha. It is necessary that such a man should have lived since ideas so far in advance even of modern days were conceived.

There remain various points of great interest to which I hope to revert in a future paper. The relations of Buddhism with the higher Judaism, as well as with the higher Christianity, open out a vast field of inquiry. The connection of the secret system of Buddhism with the early Christian brotherhoods, such as the Therapeuts, and its possible survival in the vastest and most far-reaching brotherhood of all—Freemasonry—are worth more than a passing glance. There remains, too, much to note in the Spiritualism of the Buddhistic teaching which should be of special interest to the readers of this magazine. On these subjects I trust that I may reflect some light from Mr. Lillie's researches. But nothing that I can say will take the place of a careful reading of what he has written. It is not for me to attempt to settle the moot questions that pervade his book. Doctors differ, and we know too little to speak with any approach to certainty. But there is hardly one of them the discussion of which has not some interest for

those who have learned to think outside of the grooves that trammel orthodox thought; and who believe that God has given a monopoly of wisdom to no sect or section of opinion, but has opened the abundant storehouse of Truth to all who ask, and has suffered each to assimilate that which his spiritual needs require.

Reserving these points for notice hereafter, I conclude with one of the parables that adorn the teaching of Buddha, as they did that of Christ. It has an instructive similarity to that of

#### THE PRODIGAL SON.

A certain man had a son who went away into a far country. There he became miserably poor. The father grew rich, and accumulated much treasure. He tenderly loved his lost son, and lamented that he had no one to whom he could leave his riches.

After a time, the poor man, in search of food and clothing, returned to his father's country. And when he was afar off his father saw him, and reflected thus in his mind—"If I at once acknowledge my son, and give to him my gold and my treasure, I shall do him a great injury. He is ignorant and undisciplined; poor and brutalised. With one of such miserable inclinations it were better to educate the mind little by little. I will make him one of my hired servants."

Then the son, famished and in rags, arrived at the door of his father's house, and seeing a great throne, and many doing homage to him who sat upon it, he fled to the highway. "This," he thought, "is the house of the poor man. If I stay in the palace of the king I shall be thrown into prison."

Then the father sent messengers after his son, who was brought back in spite of his lamentations. He fainted with fear; not recognising his father, and believing that he was about to suffer some cruel punishment. The father ordered his servants to deal tenderly with the poor man, and sent two labourers of his own apparent rank to engage him a servant on the estate. They gave him a broom and a basket, and engaged him to work at a double wage.

From the window of his palace the rich man watched his son at work: and disguising himself one day as a poor man, and covering his limbs with dust and dirt, he approached his son and said—"Stay here, good man, and I will provide you with food and clothing. You are honest; you are industrious. Look upon me as your father."

After many years the father felt his end approaching, and he summoned his son and the officers of the king, and announced to them the secret he had so long kept. The poor

man was really his son, who in early days had wandered away from him; and *now that he was conscious of his former debased condition*, and was able to appreciate and retain vast wealth, he was determined to hand over to him his entire treasure. The poor man was astonished at this sudden change of fortune, and overjoyed at meeting his father once more.

As the New Testament parable admirably conveys the notion of God's abounding love, so does this set forth one of the chief teachings of the Buddha—the *moral sequence of sin and punishment, and the impossibility of forgiveness and restoration till personal atonement has been made, and fitness shown.*

## SPIRIT INDICATIONS IN HOLY WRIT.

By A. M.

MANY who "revere the sacred page" have no faith in the fact of spirit communications, technically termed Spiritualism. Their difficulty is not that they consider such communication morally wrong, but that it is impossible. They regard the physical and spirit worlds as too distinct in their nature to allow of the intercourse in question. They have doubts whether there be any true, tangible, and visible embodiment of men between death and the resurrection; or if they don't positively deny such embodiment, they regard it as doubtful, if they even bestow attention upon the matter at all. They are ready, however, to give heed to any thing that can be shown to receive distinct countenance from Scripture. This may render it seasonable to deal briefly with "spirit indications in Holy Writ." It may prepare the way, if we glance at some facts connected with spiritual embodiment, known by experience. All who are not materialists believe in the union of matter and mind in their own persons. The fact of such union is so common-place that many bestow no attention upon it as a special subject of study, and therefore fail to learn its varied teachings. The bare fact that our minds influence our bodies, and our bodies our minds, at once demonstrates that the physical world and the spiritual world are not in their nature so absolutely distinct as many have allowed themselves to conclude that they are. The circumstance that our bodies are specially our *own* bodies, and that they are *living* bodies, does not in the least affect the vital question at issue. These characteristics only affect the question of the *conditions* under which matter and mind can influence each other; not the fact of the mutual influence. Since such an inexplicable thing takes

place, or that mind acts, with more or less directness, upon *living* organised matter, who can be warranted to say that it *may* not act upon unorganised lifeless matter? If thought, emotion, volition, can act freely upon one's own body who can say that they may not act upon the bodies of others, even if removed to great distances? If an embodied spirit may so act upon other bodies, why may not disembodied spirits do the same? The fact that in our own persons the mental acts upon the physical would not have been thought credible, apart from experience, by those who teach that matter and mind are so essentially different as to possess no property in common. But the one fact that they *do so act* opens the way for easy belief in the *possibility* of all such communication as Spiritualists contend for. We have said, "acts with more or less directness," because we have no ground for believing that the mutual action of mind and body is absolutely direct. The presence of nerve-force,—that imponderable,—so near akin to electricity, seems to be indispensable. When serious damage to the spine cuts off the supply of nerve-force from the limbs they become paralysed. Mind has then no power over them, cannot be affected by their state. When, in consequence of fatigue, the circulation of blood in the nerve-centres flags so that nerve-force cannot be abundantly transmitted to the organs of *sense*, mind no longer dwells in them, hence the state of sleep. When such recovery of circulation as can supply nerve-force to the body cannot be again effected, the body becomes dead, and the mind takes, consequently, its final departure. Peculiar states of nerve-force being so much factors in spirit manifestations, a strong probability is established in favour of the alleged facts. Turning now to Scripture, we have ample evidence that there is a non-physical embodiment, and that that embodiment may be so modified as to become serviceable to those who inhabit physical bodies, be able to dispose of physical food, and produce various other effects upon physical things. The recorded appearances and behaviour of angels is "proof positive." In the fifth chapter of the second epistle to the Corinthians, the fact that those who have died physically possess real bodies is taught and dwelt upon at considerable length. The physical body is compared to a house, a tabernacle, a clothing. Those who were being "daily delivered to death" for the Saviour's sake are cheered by the thought that when the earthly embodiment became no longer tenable, the spirit would not be houseless, would not be then unclothed, but would possess clothing or a habitation, *heavenly in kind*. In the previous chapter the "outer" and "inner" man are contrasted. To give the figure of

speech any appropriateness, we must not regard the contrast as one of body and character. If the outer man denotes, as all allow, the physical *body*, the inner man must also denote a body, although of different quality. If, as cannot be objected to, we should, in reference to the figurative terms employed, exchange them for the literal, then the statement "we shall not be found naked" is equivalent to "we shall not be found disembodied." Setting aside, as we well may, as those for whom we write do, the idea that demoniacal possessions were mere diseases, we have the indisputable fact that, apart from any physical embodiment of their own, spirits could occupy so as to influence the bodies of others; could speak with their organs of voice, and consequently could—if writing had been common then as now—use their hands in penning messages and giving written communications of any kind. *Scripture thus establishes the fact of mediumship.* These, the spirits referred to in the cases under notice, were bad spirits, but that does not in the least invalidate the proof of the possibility of mediumship, although it involves a solemn caution in regard to the conditions under which a *séance* may be legitimate and safe. If farther proof of our special point could be required, the whole doctrine of the temptations of devils, and the ministry of angels, might be confidently appealed to, not to speak of the inspiration of prophets and apostles, and the signs and wonders, in support of their lies, which were wrought by false prophets. Undoubtedly Holy Writ furnishes most ample proof of the possibility of such intercourse as is, in modern days, technically denominated "Spiritualism"; leaving the way open for the discussions of such questions as—Is the practice in our day a legitimate one? and, if so, What amount and what kinds of good may be secured by it?

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IS EVIL GOOD?—Is it a paradox to say that the secret of success lies in succeeding? I am inclined to think not. The thought came to me while appropriating the pages of Canon Farrar's "Eternal Hope." Despair, trials, and temporary failures often prove but initial steps leading the soul up on to the mountains of the ideal and the beautiful. An eternal failure, under the government of a God infinitely good, wise, and omnipotent, would be a moral impossibility. While Hosea Ballou was preaching full fifty years ago, that there was no absolute and endless evil in the universe, but that imperfection, and so-called evil of all kinds, would finally be overruled for good, an impetuous and dissatisfied hearer jumped from his seat, and sarcastically asked: "Is evil good then?" "Not till we see the end of it," was the calm reply of the venerable preacher.—J. M. PEEBLES.

## FAMILIAR TALKS ON SPIRITUALISM.

BY PROFESSOR BARRETT.

## I.

"AND so you have gone crazy over Spiritualism," said my friend N. to me, after the ladies had left the dinner table.

"And you, I hear, over Materialism."

"Hardly so; it depends upon what you mean by Materialism," replied N.

"Precisely. More than half the angry controversies of the day arise from men attaching different meanings to the same word, so before we discuss Spiritualism let me ask what you mean by that word?"

"Oh!" said N., "there cannot be two opinions about that: everyone knows that Spiritualism means a belief in table-tipping, raps, and other insane attacks upon furniture, without a visible cause."

"But why should you call that Spiritualism?"

"Because you suppose these ridiculous things are done by the spirits of the dead, a most revolting belief."

"That is exactly what I don't suppose. Pray let us keep facts, and theories about facts, apart. I believe that certain extraordinary phenomena do occur without any apparent cause; but those facts, when regarded from a scientific point of view, I consider to be utterly inexplicable."

"Then you believe in the tricks, but don't know how the tricks are done. That is just my state of mind when I go to a good conjurer like Maskelyne and Cooke."

"Call them tricks if you like, but if what I have seen, carefully examined, and can vouch for, be tricks—then young children, clumsy youths, nervous hysterical women, and also highly cultivated persons, moving in good society, are far and away better conjurers than the most accomplished prestidigitateur that ever bamboozled the close scrutiny of shrewd eyes. Such persons would soon reap substantial profits if they came before the world as tricksters. Consider, too, that the things thus seen, and which it is the fashion to call tricks, are accomplished without the aid of any apparatus or confederates, occur in private houses unvisited before by the medium, and are done under every disadvantage as regards conjuring: for not only can one sit quite close to the medium, but sceptical eyes converge on every side, and under such circumstances fraud could hardly live long."

"But," rejoined N., "what is the use of shrewd eyes when your performances always go on in the dark; for I am told

nothing occurs till you have made the conditions of illusion easy, by excluding all, or nearly all, light?"

"Nothing could be more erroneous; darkness is by no means essential. I have heard raps loudly occurring in the house of a friend, who was a ferocious sceptic, not only in broad daylight, but when the sun was positively streaming into every corner of the room, and yet, after weeks of careful investigation, when, by degrees, every possible source of deception had been eliminated, still these raps continued without any discernible cause. The only condition absolutely necessary is that some medium should be present."

"Just so," retorted N. "Somebody engaged at two guineas a séance, whose business is to deceive you. Tricks would no longer be tricks if you could find out how they were done. I admit some mediums completely beat professed conjurers:—

Which I wish to remark,  
And my language is plain;  
That for ways that are dark  
And for tricks that are vain,  
The sweet 'mejum' is peculiar,  
Though the same I can't rise to explain.

"But, my dear N., how would you like to hear such insinuations addressed to your wife?"

"Impossible! She is not a heathen Chinese."

"Don't be too sure; some of my acquaintances in the most unexpected way have turned out to be powerful mediums."

"Horrible! the widespread depravity of human nature ought more than ever to engage the study of philosophers."

"Do be serious, N. It is easy to poke fun at anything. What do you say when I tell you as a fact that our friend W.'s little girl, a sweet child of nine summers, is a strongly-developed medium—that the accomplished wife of R., the well-known equity barrister, is also a medium—that a successful young student at Trinity, whose family we both know, is decidedly mediumistic—that the prosy, matter-of-fact, well-to-do business man, M., of this town, is also a medium—that the refined and beautiful daughter of Lady — is a medium—and, oddly enough, that the simple-hearted old farmer F., who showed us such hospitality in our walking tour last summer, and who, in his remote Irish village, certainly has had no chance of taking lessons in conjuring from 'exposers' of mediums—indeed, I question very much whether Spiritualism has ever been heard of in his village; even old F. turns out to be a medium. With a little care I might easily extend this list, but I have mentioned names enough to show you that among our circle of friends this 'mediumistic' power,

whatever it may be, exists more widely than is generally suspected."

"You utterly amaze me," exclaimed N. "Can all these friends you have named 'call spirits from the vasty deep,' and 'will they come when they do call them?' If so, I should like to be present."

"I have said nothing about spirits; everyone is at liberty to explain the facts as he thinks best. All I assert is, that in the presence of the persons I have named certain things occur, such as the movement of furniture, often without the slightest contact of any person; rappings in all parts of the room, but loudest in the neighbourhood of the medium, besides other mysterious phenomena. To imagine each and all of these, our friends, conspiring by similar methods to deceive us, and that for no earthly reason, would be a greater outrage on common-sense than to ask you to believe in the occurrence of a certain range of unaccountable facts."

"Perhaps you are right," said N., for whilst you have been speaking my conscience has furthermore been smiting me at the remembrance of some words of the great Arago, which long ago impressed themselves on my memory. They are as follow:—'He who ventures to treat *a priori* a fact as absurd wants prudence, for he has not reflected on the numerous errors he would have committed in regard to many modern discoveries.'"

"Quite so. What could be more *bizarre* and incredible than the discovery of inoculation for small-pox, or exchanging ideas with New York in a few minutes, or than the recent discovery of actually speaking by telegraph, where the words spoken at one end of a line re-appear at the far extremity without the intervention of any operator beyond the speaker and listener, and, I might add, the sending of four messages in opposite directions simultaneously along one wire—an invention in daily practical use in America? All these things we should have set down as miracles, if our minds had not been gradually prepared to receive them by the successive triumphs of scientific inquiry. Remember that among the ignorant, in all ages and countries, those who knew most of the secrets of nature were always looked upon with suspicion, and persecuted if the opportunity arose. And though we do not burn our Brunos now, yet there is a social martyrdom reserved for those who have the courage to express their opinions—if those opinions are in conflict with the fashion of the place or day."

"I must say that I don't like your social martyrs," said N. "Society, I think, has a good deal more strong common-sense than it generally gets credit for. Enthusiasts with a fixed idea are a great bore, and men who thrust their wild notions down

your throat are better frowned out of society. However, we are wandering from our subject. I am willing to acknowledge that the things you describe as occurring—senseless and useless as they appear to be—may, nevertheless, be genuine, and that we have no right to ridicule a fact as impossible or improbable, if it has been well verified. But what then? These knockings and hurly-burly of furniture do not add to the sum of human happiness or human knowledge. Why, then, should I trouble myself about them? I would say with Professor Huxley that, admitting Spiritualism to be true, it only furnishes another argument against suicide, for if after death one is at beck and call of some wretched medium, and is bound to come and play the fool and talk inane rubbish by the hour, then a new terror is added to death."

"You have again gone back to the spirit theory. But, taking you on your own ground, you forget what a countless multitude of fools daily pass out of this life; and as birds of a feather flock together, it is highly probable that fools in the flesh would find fools in the spirit the most congenial company. But do not let us argue on this point. You have removed the principal intellectual barrier to inquiry you had when we began our conversation, and now the only question remains—Is the thing worth inquiry?—am I not right?"

"Entirely! in my opinion *le jeu ne vaut pas la chandelle*."

"When Palissy was tearing up his floors to heat his furnaces, when Sir H. Davy was breathing every gas at the risk of his life, when Faraday spent laborious years in an underground room studying the phenomena of magnetism, did the play seem worth the candle in their day; but have not the Palissy ware, the use of nitrous oxide as an anæsthetic, and the universal employment of magneto-electricity more than justified the workers? And so, too, out of these strange aberrant phenomena, a wider and juster knowledge of the structure, the capacity, and the future of that wonderful thing we call our mind, our individuality, or, if you like, our soul, seems likely to spring."

"Ah! you have touched me at a weak point. If you could only prove to me that intelligence and individuality could exist without the gross material of our bodies, that would be knowledge I would give worlds to possess. But to be reassuring it must be positive knowledge, not mere hearsay on part of others. I must see the thing myself, and form my own conclusions thereon."

"That is what I hope you will do."

"But where can one see any of these wonderful contortions of furniture and intelligent knockings at an empty table? Can you take me to a séance, as you call it?"

"I think I can. I have heard to-day from a friend who invites me to witness some manifestations at his house occurring among the members of his own family. I will write to my friend and ask him if I may bring you with me, for I expect we shall have some phenomena that will be worth your pondering."

"A thousand thanks."

## II.

Two days after our conversation N. called upon me to know whether permission had been given for him to accompany me to Mr. A.'s, at whose house the séance was to be held. Learning that it had been, we met at Mr. A.'s at the time appointed, namely, eight p.m.

Here I would say, that although it would be a breach of confidence to give the names and addresses of those concerned in this article, nevertheless the circumstances herein narrated are in every particular genuine, and the facts occurred precisely as they are here recorded.

Shown up stairs we entered the drawing-room, furnished in the ordinary way, except that it was covered with floorcloth instead of carpet—an unpleasant substitute recommended, we were told, by the invisible rapsters at the table. Though daylight remained the shutters were thrown to, and a solitary gas-light was burning from the chandelier. There was plenty of light to enable us to examine everything in the room; and independently of the fact that I should as soon expect Mr. A. to fly as to deceive me, there was no possibility of confederacy or conjuring of any kind.

Mr. A. entered with his cousin Miss B., who by degrees has become possessed with the so-called "mediumistic" power. My friend N. and myself seated ourselves at a short distance from Mr. A. and Miss B., who sat together at a small round mahogany table, the polish of which was in places partially removed by the imposition of hands.

"Why is it necessary for you to place your hands on the table?" asked N.

"I cannot tell you," replied Mr. A. "All we know is that some peculiar power seems imparted or generated by this act. A sort of vitality seems bestowed, and, as you will see presently, upon the removal of our hands this power fades away, but can be renewed by fresh contact."

"To be frank with you," said N., "you may not be aware that Faraday long ago explained the necessity of this manual contact by his ingenious experiments, demonstrating that the movement of tables was due to unintentional and quite unconscious muscular action on the part of the sitters."

"Quite possibly," said Mr. A.; "many of the familiar table-turnings are due to this cause discovered by Faraday, and can be instantly stopped by putting pencils or any little rollers under the hands of the sitters; but how if the tables persisted in moving under such circumstances—still more, how can unconscious muscular action explain this movement, when a clear space of several inches intervenes between us and the table; our hands in fact being folded across our chests? This I hope you will see ere long."

"I hope so, too," said N., with a smile of incredulity.

"Does not this imposition of hands," I remarked, "give a curious significance to the similar act performed in Episcopal Churches, and alluded to by the Apostle James in the case of the sick; or is this only an accidental analogy? In both cases a virtue is asserted to go forth from the individual to the recipient. Or is it merely the attitude of mind which this laying on of hands creates that enables something *ab extra* to operate? And may not this 'something,' as Wordsworth thought, be far more deeply interfused than men imagine, so that in its higher aspects it becomes a motion and a spirit that impels all thinking things, all objects of thought, and rolls through all things?"

"Suggestive, no doubt, but hardly appropriate to our present circumstances," said N.; "rather let us avoid poetry, and keep to facts. How came you, may I ask, Mr. A., to discover that you and your cousin had this peculiar power?"

"I was deeply interested in what I heard of Spiritualism," Mr. A. remarked, "and believed that by its means I might gain some positive assurance of the life after death. So I determined to sit quietly at a table with my family for an hour or two every evening, and soon we found, when Miss B. was present, feeble knocks were heard that increased in strength as time went on. In this way I have devoted several evenings a week for three years to the development of this power, and you can easily imagine if any fraud had been practised I should before this have discovered it: in fact, I myself have become to some extent mediumistic. The knocks come not only here but at my place of business, and whenever Miss B. or myself happen to be in a quiet, passive mood.

"Does not our conversation interfere?"

"Not at all; harmony in thought, as far as possible, is all that is necessary, and our conversation—by directing our ideas into one channel—has conduced towards this end. To further this object I will, if you do not object, read aloud a brief essay that I have written on this subject."

Whilst Mr. A. was reading, and frequently during our con-

versation, knocks had been heard at the little table. When the essay was over and half-an-hour in all had passed away, the knocks became loud and imperative. The little table now raised itself up on one side, and by successive spasmodic efforts twisted across to where I was sitting. Tilted on one side, till it was a wonder it did not fall over, I now heard the knocks on the legs and under surface of the table within a foot of my face. After this it moved across to my friend N., and finally returned to its first position. All this time Mr. A. and Miss B. had their hands on the table and thought the knocks were a mystery, yet unconscious muscular movements on their part might fairly enough explain the fitful progress of the table.

Several impatient little taps were now made by a rapid tilting movement of the table.

"That is the signal for the alphabet," said Mr. A., and you will observe that, to hasten matters, we have divided the alphabet into three sections, which I have printed on this card. A to H is in the first part, I to P in the second, Q to Z in the third. The table will tip once, twice, or thrice according to the section it indicates, and on our repeating the letters of that section a knock will be made at the right letter. This is our spiritual telegraphy, and is not so slow as it seems."

Mr. A. put the card before him, and I undertook to write the letters down as they were spelt out. In this way there came the following jumble:—Wearesentasmnistratinospiritstheythat feartheLordshallnotdiebutliveforever!" Unintelligible enough at first, but by proper division of the words the following became apparent:—We are sent as ministratino spirits. They that fear the Lord shall not die but live for ever!" One word evidently needed repetition, and we accordingly begged that the word after "as" might be given; then the word "ministration" was promptly knocked and the sentence was complete. We were told that the curious habit of inverting the position of letters, as in this case, often occurred. Another sentence of similar purport in which some words were wrongly spelled, and persistently so, was then given. During all this it must be remembered that the hands and feet of the sitters at the table, whence the knocks came, were clearly in view and motionless throughout. The knocks, as my friend N. confessed, were a mystery and certainly not produced by any physical means.

Mr. A. and Miss B. then moved to a large mahogany-table, some four feet square, with a small falling leaf on each side. The table was a strong, firm one, supported on four legs. We also changed our position to get a closer and better view of

the proceedings. Almost immediately loud raps were given at this table beneath the hands of the sitters, so loud, in fact, they quite startled us. In character the sounds sometimes resembled the noises occasionally made by furniture when expanding under the heat of a room, or by pressing or straining the joints of an arm-chair. But the sharpest and loudest cracks can be well imitated in strength and character by smartly striking a table with the edge of an ivory or bone paper knife. In obedience to our request a definite number of knocks were given, four double knocks were asked for and given, knocks were asked to indicate the number of fingers held open, and were correctly given; in two instances this was tried and correctly done when I held my hand out of sight, so that the opened fingers were known to no one but myself. Knocks of different kinds were now heard all over the table, they kept time to the whistling of a tune, and showed an actuating intelligence that was most undeniable.

Addressing the table, Mr. A. now asked if knocks could be given without the contact of the hand. Three knocks in reply were to be the signal for yes. Three knocks quickly came. The hands of both Mr. A. and Miss B. were now held up, and whilst they partly withdrew from the table, the knocks still came, not so vigorously, but still there they were. This went on for some minutes, till they ceased to be heard. A refresher was then given in the shape of a few moments' contact with the hands. Once more the knocks returned, and continued some time after the hands were removed.

Whilst noticing these facts, we observed a frequent uneasy movement of the entire table, and now it sidled about in a most surprising manner. Lifting their hands completely off the table, the sitters placed themselves back in their chairs with their hands folded across their chests, their feet were in full view, and under these conditions, and in obedience to our request, the table raised the two legs nearest to us completely off the ground some eight or ten inches, and thus suspended itself for a few moments. Again a similar act was performed on the other side. And now came a very remarkable and interesting result. Whilst absolutely free from the contact of every person the table wriggled itself backward and forward, advancing towards the arm-chair in which I sat, and ultimately completely imprisoning me in my seat. During its progress it was followed by Mr. A. and Miss B., but they were at no time touching it, and occasionally were so distant that I could perceive a free space all round the table whilst it was still in motion. When thus under my very nose the table rose repeatedly, and enabled me to be perfectly sure by the evidence

of touch that it was off the ground, and further, that no human being, consciously or unconsciously, had any part in this movement. Two hours and a half had now passed away, and then it was time to leave. Before doing so I asked to be released by the same agency that had imprisoned me. Forthwith the table flung itself round with a suddenness and violence that frightened Miss B. and continued to move off edgewise without the contact of any person until there was abundant room for me to pass out.

"Well," said N., on leaving the house, there are more things in heaven and earth than are dreamt of in the philosophy of Dr. Carpenter. I honestly confess the phenomena we have witnessed to-night are utterly inexplicable to me, and though the recital of our experience may provoke laughter at the trivial and purposeless things that occurred, yet these are indicative of something behind it all which is worthy of serious study."

"Yes," I remarked, "That anyone can be found who thinks he knows all the mysteries this world contains, or who thinks the elucidation of such facts as we have seen to-night unworthy of a philosopher surprises me greatly. But still more am I surprised at those who, witnessing these phenomena, think that by attributing them to the influence of a dominant idea, to hallucination in fact, all need for further explanation is at an end."

"Incredulity becomes reprehensible and superstitious," said N., "when it refuses credence to any unaccountable fact, however well attested it may be."

*(To be Continued.)*

WHAT SPIRITUALISM TEACHES CONCERNING DEATH.—No form of life that has ever existed has perished. As the flowers that fade in the golden autumn days spring up in a myriad lovelier forms of life when the winter time has passed, so is the life of the spirit encased in material form followed by another state of being adapted in every conceivable way to the new conditions with which it is surrounded. Not a single link is lost in the chain of existence. Where the thread is dropped here it is taken up in another stage of being. Truly, there is no death. Though our friends pass from our sight we know they are not dead. We hear their voices, clasp their hands, and enjoy the same communion as of yore. The doors of the spiritual world that have been barred so long are not only set ajar, but opened wide, and from the "many mansions" of our Father's home come the loved ones, with kindly messages and friendly greetings. Those we thought lost to us reassemble once again by the firesides and on the hearthstones that have seemed so full of desolation since the happy home circle was broken—broken, but, thank God! broken no more. The several ties are joined again; the old friendships are renewed, and renewed never again to be set aside.—*From "Spiritualism as a New Basis of Belief."*

## AN INDIAN PROPHET.

THE following extract from the Diary of David Brainard, missionary to the North American Indians, 1742-47, indicates how a worthy idea of the "Great Spirit" may have obtained amongst those savage tribes apart from any external communication. As for crediting Satan with imparting the idea of God as one clothed with an infinite day of brightness, in whom all things exist, and who loves, pities, and desires to do good to his children, it is only ignorance on the part of the good and zealous missionary that saves it from being blasphemy akin to that of the Pharisees when they attributed the works of the "Shadow" of the Great Spirit to Beelzebub.

"What increases the Indians' aversion to Christianity is the influence their powwows have upon them. These are supposed to have a power of foretelling future events, of recovering the sick, and of charming persons to death. And their spirit in its various operations seems to be a satirical imitation of the spirit of prophecy that the church in early ages was favoured with.

"I have laboured to gain some acquaintance with this affair, and have for that end consulted the man mentioned in my journal of May 9th, who, since his conversion to Christianity, has endeavoured to give me the best intelligence he could of this matter. But it seems such a mystery of iniquity that I cannot understand it; and so far as I can learn he himself has not any clear notions of the thing, now his spirit of divination has gone from him. However, the manner in which he says he obtained this spirit was, that he was admitted into the presence of a great man, who informed him that he loved, pitied, and desired to do him good. It was not in this world that he saw the great man, but in a world above at a vast distance from this. The great man, he says, was clothed with the day; yea, the brightest day he ever saw; a day of many years; yea, of everlasting continuance! This whole world, he says, was drawn upon him, so that in him the earth and all things might be seen. I asked him if rocks, mountains, and seas were drawn upon him, or appeared in him? He replied, that everything that was beautiful and lovely in the earth was upon him, and might be seen by looking on him, as well as if one was on the earth to take a view of him there. By the side of the great man, he says, stood his shadow or spirit. This shadow was as lovely as the man himself, and filled all places, and was most agreeable as well as wonderful to him. Here, he says, he tarried some time, and was unspeakably

entertained and delighted with the view of the great man, of his shadow or spirit, and of all things in him. And what is most of all astonishing, he imagined all this to have passed before he was born. He never had been, he says, in this world at that time. And what confirms him in the belief of this is, that the great man told him he (the Indian) must come down to earth, be born of such a woman, meet with such and such things, and in particular that he should once in his life be guilty of murder. At this he was displeased, and told the great man he would never murder. But the great man replied, 'I have said it, and it shall be so.' Which has accordingly happened. At this time the great man asked him what he would choose in life. He replied, first to be a hunter, and afterwards to be a powwow or diviner. Whereupon the great man told him that he should have what he desired, and that his shadow should go along with him down to earth, and be with him for ever. There was all this time no words spoken between them. The conference was not carried on by any human language, but they had a kind of mental intelligence of each other's thoughts. After this, he says, he saw the great man no more; but supposes he (the Indian) came down on earth to be born, but the spirit or shadow of the great man still attended him, and ever after continued to appear to him in dreams and other ways, until he felt the power of God's word upon his heart, since which it has entirely left him.

"This spirit used to direct him in dreams to go to such a place and hunt, assuring him he should there meet with success, which accordingly proved so. And when he had been there some time, the spirit would order him to another place, so that he had success in hunting according to the great man's promise made to him at the time of his choosing this employment.

"There were some times when this spirit came upon him in a special manner, and he was full of what he saw in the great man; and then, he says, he was all light, and not only light himself, but it was light all around him, so that he could see through men and know the thoughts of their hearts. These depths of Satan I leave to others to fathom, and do not know what ideas to affix to such terms, nor can guess what conceptions of things these creatures have at the time when they call themselves all light."

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MODERN Spiritualism is not only a religious faith—it is a science resting upon experiment and observation. It adds knowledge to faith, and restores and revives faith by added knowledge of facts as evident and palpable as those of chemistry or natural history.—DR. T. L. NICHOLS.

# "FIERY COATS."

BY A. M. HOWITT WATTS.

"When, therefore, the mind is separated, presently it puts on its Fiery Coat."

"The mind being the most sharp or swift of all the divine cogitations, and more swift than all the Elements hath the Fire for its Body."

"For the mind that is upon earth, void or naked of Fire, cannot do the business of men, nor that which is otherwise the affairs of God."

*Hermes Trismegistus—Book IV.*

THE writer would suggest whether in the Spiritual-worlds we may not possibly discover—whether for good or ill—that our every Thought exists as a living, active, operative Entity—an embodied Principle of Life clothed upon with an electric body, swift as the Thought within it: whether these embodied swift Thoughts—for ever being born of the marriage of Head and Heart—may not probably become our messengers; bearing our own impress of individuality upon them; despatched by the dominant Spirit of Good or of Evil within our inmost Sanctuary of Being, to do our will throughout our Sphere of Sympathy; which will be, in fact,—OUR WORLD?

Even as the Almighty Creator of the Universe despatches His mighty Angels,—His embodied Thoughts, to do His almighty bidding through the universe—may it not possibly be supposed that each Spiritual Child of the Creator, in his own small degree,—seeing that we all are "made in the Image of God"—sends forth his Thought to do his bidding: integral portions of the Spirit—a pictured form of the Spirit—the messenger of the Spirit—yet *not* the Spirit itself?

Let us seek to picture the increase of power which we should gain thereby; the vast enlargement of our possibility of action, should our every Thought proceeding from our mind speed with lightning rapidity to carry forth our will in whatsoever direction our Sympathy—that is, our Spiritual World—extends!

Truly, as "Kings and Priests," we should dwell within our Palace and our Temple—that is to say, within our Spirit-Body—reigning over and bidding to go and to return, our ever freshly born generations of Thought; our subjects and our servants of the Temple!

Accepting the possibility of this suggested theory of Thought-Messengers, may we not have discovered through their mystic medium the means whereby the Spirits of the Blessed are enabled to continue in constant, and apparently personal communication with their beloved upon earth,—keeping ever watch and ward over them as beneficent, unwearied guardians—and nevertheless be simultaneously leading their own God-united, beatific existences in the high, pure, and heavenly "Mansions" of the Great Father of angels and men!

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